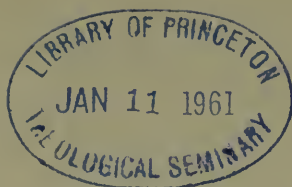


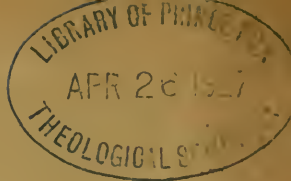
T. D. Woolsey

"The Disciple whom Jesus Loved"

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“THE DISCIPLE WHOM JESUS LOVED,”

WITH SOME REMARKS ON THE PASSAGES WHERE THESE WORDS
ARE USED.

IN the first three Gospels there is no evidence to be found that any one of the twelve disciples was held by Jesus in higher esteem than the rest. More than once, indeed, it appears that two or three of them were selected to do certain duties, or to act as witnesses, on special occasions, of what our Lord did, or of what befell Him. But this selection does not show especial trustworthiness, or higher love on the part of Jesus to the persons selected. Such were Peter, James, and John, or the first and the last of the three. Once Andrew is associated with the three (in Mark xiii. 3), as putting questions to Jesus touching the destruction of the temple and the signs of the fulfillment of his prophecies. The same three were chosen as witnesses of the transfiguration, that greatest of wonders in our Lord's life (Matt. xvii. 1-8; Mark ix. 2-10), and were called to go with the Master into the garden of Gethsemane, while the other apostles stayed at the entrance of the garden.

It is evident that two or three of the disciples named above did special services on occasions where only a few persons were needed; but there is no proof that a preëminence of any one among the twelve over the others existed in our Lord's lifetime, or after the crucifixion. In the Acts, where a spokesman for the apostles was necessary, Peter took this duty by general agreement, or by an understanding from the times before our Lord's death; and he, with John especially, represents the apostles before the public authorities. Even as late as when Paul began to be a preacher to the Gentiles, Peter and John, with James, “the Lord's brother,” were regarded as “pillars,” — although one of them was not even an apostle, — a title which implied no positive power, but only authority conceded by the rest. From this time John is nowhere mentioned apart from his brother, unless the Apostle John and the author of the Apocalypse are one and the same person.

It is remarkable that John received more reproof from Jesus than any other of the twelve, except Peter. In Mark ix. 38, Luke ix. 49, he is mildly reproofed for having tried to stop one who was casting out demons in the name of Christ because he did not belong to the company who followed Jesus. And in Luke ix. 54, when the Samaritans treated the Master inhospitably because He seemed to be directing his course toward Jerusalem, and John with his brother desired of Jesus that they might have power to bring fire down from heaven and consume them, our Lord rebuked the brothers for their wrong temper, in the words “Ye know not what manner of spirit ye are of.” And again a rebuke came from Christ, when their mother, with their concurrence or at their solicitation (Matt. xx. 20-23; Mark x. 35-40), asked that they might sit on his right

hand and on his left in his glory. It is evident from the passage that John was not as yet meek, loving, and unambitious to such a degree as to deserve the title of "the disciple whom Jesus loved" for what he was, rather than for what he was to become; there were in him the germs of a beautiful and divine life, but he had not as yet been "made perfect in love."

Here we may ask whether the name "sons of thunder," given to the two brothers by Jesus (Mark iii. 17), was intended as a reproach, or at least as involving the wrong tendency of feeling which appears in Luke ix. 54; or, if not, what is its true import? It seems unlikely that our Lord should have given this as a surname of censure to both brothers at once; and still less probable that their wrong spirit, elsewhere spoken of, should be referred to here in Mark without giving the reason for it. More probably the meaning of *vehement* or *impetuous* is to be put into the word, not as referring to fervid, fiery eloquence, but to vehemence of temper. As for John, even in his old age, after long years of discipline in the school of Christ, fervent feeling appears to be part of his nature; and his ardent love is not inconsistent with such a spirit, after he had been brought into the spirit of peace and self-control by being with Christ. Such a story as that which records his words uttered when Cerinthus and he happened to be in a bath together¹ points to ardent feeling even in his extreme old age. Nor was he in this unlike his Master; for where is stronger rebuke than that of the "scribes and Pharisees, hypocrites," in Matt. xxiii.?

The expression "disciple whom Jesus loved" is found with slight variations in five places of John's Gospel, and nowhere else in the New Testament. In ch. xiii. 23 we have "now there was reclining in [or leaning on] Jesus' bosom one of his disciples, whom Jesus loved." In xix. 26 we have "the disciple standing by, whom he loved." In xx. 2, "she runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved." In xxi. 7, we read "that disciple, therefore, whom Jesus loved saith unto Peter, It is the Lord,"—a passage very interesting, as showing the quicker insight, the more intimate perception, of a beloved person by one in greater sympathy with him than others can attain to. And finally, in verse 20 of this same chapter, it is said that "Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper," etc. Whether this last chapter of the Gospel was written by John himself as far as to ver. 24, or whether it was added by his friends after his death from his notes, in whole or in part, will be considered in the sequel. Whatever may be thought on this point, there is a pretty general agreement that the apostle himself is as responsible for the facts of this appendix as for any other part of his Gospel.

These passages, when they speak of the disciple whom Jesus loved, agree in their phraseology almost exactly, except that in the fourth (xx. 2), the verb translated "loved" is *ἐφίλει*, while *ἠγάπα* stands in all the others. This also will be considered hereafter. At present we shall try to answer the question who is pointed at by this disciple, and when he can be supposed to have been first so called.

To the first point the closing verses of the Gospel give answer. In v. 20, Peter turns and sees the disciple, so called, following, who is described as leaning on Jesus' bosom at the last supper, and as one of the

¹ Euseb. iii. 28, as handed down from Polycarp.

twelve. No one, who is not prepared to pronounce all this to be a pure invention, will hesitate to identify him with the Apostle John, although there were no more proof of it than what is found in xxi. 24, which may have been written by one of his friends after his death. He is certainly not Peter, and if from the first three Gospels any conjecture can be drawn, he must be one whom our Lord employed in various services which show the trust reposed in him. Now in the fourth Gospel a disciple (or apostle) who must have written it speaks a number of times of a disciple who has an important part to act, yet without mentioning the name of that disciple, and only calling him the disciple whom Jesus loved, "this disciple." It is remarkable that the author of the fourth Gospel makes no mention of himself by name, and that, even when there is no reason discoverable for such a suppression, unless it be a personal one. Thus the fullness of the narrative in i. 37-40 points to a distinct memory of what took place when the writer first saw Jesus; but he is content with naming his own companion, for Andrew could not have been the writer. The same veil put upon his own face is seen in all the passages where the "disciple whom Jesus loved" occurs; and in his Epistles he is content with calling himself "the elder." So in xix. 25 he is reserved as it respects his mother, who was probably there. In ch. xxi. 2, he does indeed speak of the two sons of Zebedee, but that was less personal than to say openly James and John. Another instance of this self-concealment is found in John xviii. 15, where Peter and another disciple who was known to the high priest met together, and that disciple spoke to the portress and brought Peter thus into the court. Now this might be Joseph of Arimathea, or some unknown person; but when we compare this with other instances in which John speaks of himself we can hardly doubt that he was both narrator and witness. Comp. Meyer's fifth ed. and B. Weiss, in Meyer's sixth.

Here, however, some one may ask whether, by using this title, he is not placing himself above the other disciples, as held in higher regard than the rest of the twelve. The answer which can fairly be made to this question is that while Jesus loved him with a special and tender love, it does not appear that this title was given him until after the resurrection; and indeed perhaps not until years after that event, and even when a number of the old apostles may have been called to be with Christ. The title, again, must have been affixed to him by others who had heard of the especial regard in which Jesus held him. If this gospel was the latest of the four in its publication, as can scarcely admit of a doubt, it might disclose recollections which at an earlier period would not perhaps have been given to the world.

Nor could the title have been intended to denote that John was the only one of the twelve whom Christ loved: for such a meaning "the *apostle* whom Jesus loved" would have been necessary; it must mean that without standing above the rest of the twelve in some respects, there was a reason, or more than one reason, why he was especially dear to Jesus. A man may have a beautiful and lovely character; he may attract his intimate friends by certain special qualities, and yet be inferior to others of his circle for practical power and activity in his station.

The first thing we notice as to the man "whom Jesus loved" is that he is always called "the disciple." But as this title is found only in the fourth Gospel and the word "apostle" is not found there, except in xiii. 16, where it means simply a *person sent*, in contrast to the *sender*; we

should not look for it as of course designating one of the twelve. In Matthew, "apostles" is found only once, in x. 2, where it repeats the word "disciples" of ver. 1. In this verse we find having "called to him the twelve disciples," and in ver. 2. the words, "the names of the twelve apostles are these." Elsewhere Matthew speaks of "the disciples," or of "the twelve disciples," or of "the twelve;" and the same is true of Mark's usage, except in the single instance occurring in vi. 30, "and the apostles gather themselves together unto Jesus" on their return from their preaching mission. There is, moreover, a peculiar reason for the use of the word "apostle" in this place, derived from Mark's words in the verse preceding, where it is said "when his disciples heard of it" — that is, *when John's disciples* heard of his death; this made it necessary, in order to avoid an ambiguity, to find some other word, such as "apostles," to denote the twelve disciples of Jesus.

But a doubt may arise in regard to the meaning of "disciple" in these places; is it to be taken in its wider sense, or to refer to one of the twelve? Without question, to the latter. If John had been at a somewhat later time — some time after Christ's death, for instance — known as the person whom Jesus loved, the title must have come by tradition from members of the apostolic body, since it refers to what Jesus did when He was on earth. It was Jesus himself who showed an affection towards this disciple, which caused his fellow-disciples — that is, the apostles — to give him the name. And perhaps the last supper, when John lay on Jesus' breast, gave especial occasion for it. Perhaps, also, the last moments of the life of the Lord Jesus, when He committed his mother to the care of John, fastened the name more permanently upon him.

We may stop a moment at the word "Jesus," in the title "whom Jesus loved," and ask why the name, and this only, was connected with John's title, "the beloved disciple." The cause is to be ascribed without doubt to the intercourse of our Lord with John during his acquaintance with him on earth; to no one event nor to any one quality of the disciple, but to our Lord's discernment of John's character from the beginning of his ministry, and probably before his ministry began. It was an intimacy between the master and the disciple of no short acquaintance; his feeling is denoted in the imperfect tense by *ἠγάπα*; He loved him with a continuous love. There may also have been a family intimacy and a relationship which carried his knowledge of John back to early youth, as we shall seek to show. He discerned in his disciple lovely traits, as He did in the young ruler, whom He may be said to have loved for the possibilities of high excellence that He saw in him. But his love to John was a tried, strong, personal love, such as the man Jesus could feel for some souls with especial endowments which few possessed. And it was a religious love, which no one could so correctly feel as He who had an intuitive knowledge of hearts. This love was the love of Jesus to one who was made to love in return. It was an earthly love of a heavenly soul, such as the Son of God in the form of a servant would feel beyond all men besides.

We have already seen that in one instance out of five *φιλέω* expresses this affection of Jesus to the disciple, but that *ἀγαπάω* is used to convey the same meaning in the others. Here we come to some interesting points touching the use of these verbs in early and classical Greek on the one hand, and in the Septuagint, the Apocryphal books, the New Testament, and the writings influenced by them, on the other. *Φιλέω*, we need not say, is as early as the earliest Greek literature itself, and as wide in its

meaning as our verb *to love*, running through all kinds and degrees of the feeling, from the love of family and friend down to mere liking and to *being wont* to do a thing; and passing over from the sphere of innocent to that of licentious love, whether passionate or merely sensual. With this word, another, not found in Homer, and in good Attic use, *στέργω*, is chiefly confined to love between parents and children, and to other somewhat analogous relations, such as those of king and people. Nor is it a word of frequent occurrence, like *φιλέω*.

By the side of these words a third one, as old as Homer, and always in good use, *ἀγαπάω*, with early kindred forms in *-άζω* and *-άζομαι*, is to be met with. This word, connected perhaps with *ἄγαν*, *ἀγαμαι*, *ἀγαίομαι*, is found eight or ten times in Homer and together with several derivatives through the whole course of the literature of Greece.

Thus in Odyss. xxiii. 214, Penelope asks her husband to forgive her, because on first seeing him she did not *welcome* him or treat him with affection (*ἀγάπησα*, which Eustathius interprets by *ἐφιλοφρονησάμην*). In xvi. 17, we find "as a father, feeling kindly, embraces or welcomes his son," *φίλα φρονέων ἀγαπάζει*. Comp. Iliad, xxiv. 464. In Pindar, Pyth. iv. 241, we have "and with mild words (*ἀγαπαζοντ'*), they welcomed him" or *made much of him*. In Eurip. Suppl. 764, *φίλης ἄν, εἰ παρησθ'*, *δτ' ἡγάπα νεκροῦς* may be rendered, "you would have said so, when he treated lovingly (or made much of) the dead." Paley on this passage says that *ἡγάπα* here means to show affection by an embrace, which would put into it the sense of *ἀμφαγάπαζω*; but the thought cannot be so special. Comp. Eurip. Hel. 937; Phœniss. 1332.

In the Attic prose writers this word is not uncommonly used in the sense of *magnificare*, and also in that of *contentum esse* or *acquiescere*. The second of these meanings is not, I believe, to be met with in the Sept. or N. Test. at all, but is easily derived from the notion of making much of, or being well pleased with. It is thus found in Homer once (Odyss. xxi. 289), *οὐκ ἀγαπᾷς ὃ ἔκηνλος δαίνυσθαι*, etc.: "Art thou not satisfied that thou art feasting with us, such great people?" This sense is found with the verb in several constructions, as with *ὅτι*, or *εἰ*, with a dative, or accusative, and with a participle. It resembles *στέργω* in taking this sense. In the sense of *making much of*, it is also not infrequently found. Comp. Demosth. Olynth. ii. p. 23, ed. Reiske, *τοίτους ἀγαπᾷ καὶ περι αὐτὸν ἔχει*, "these he makes much of, and keeps around him;" de Corona, p. 263, 7, "nor did *I value* the gifts . . . of Philip," *οὐτε ἡγαπήσα*. Here we add that the verbal *ἀγαπητὸς* with *ἐστὶ* is used not infrequently, like the verb, in the sense of *being satisfied with*; but although a common word in the N. Test., it never has this meaning there.

The contrast between *φιλέω* and *ἀγαπάω*, which is found several times in Greek writers, is important as showing the sense of the latter, before it was used in the translation of the Hebrew Scriptures. Thus Xenophon (Memorab. ii. §7, 12) says "they loved him as one who cared for them, and he valued them (thought highly of them) as useful;" *ἐφίλον ὡς κηδεμόνα, ὃ δέ, ὡς ὠφελίμους ἡγάπα*. So in Plato's Lysis, 220 D: "It would become manifest that we were highly judging and loving the good" (*ἡγαπῶμεν καὶ ἐφιλοῦμεν*); where the latter word contains something more of feeling, while the former contains more of regard, and a higher degree of respect. A much later writer, D. Cassius (xliv. 48), gives the same place of greater emphasis to *φιλέω*, when he says of the Roman people

at Julius Caesar's death, ἐφιλῆσατε ὡς πατέρα καὶ ἡγαπήσατε ὡς εὐ-εργέτην, — "highly esteemed him."

In Greek profane literature these two words remained in their old relation to one another, while the Jewish sacred books translated into Greek almost discarded one of them, and that one vastly more in use than the other. Φιλέω takes the background in these translations, while the place of honor and frequent use is ceded to ἀγαπάω. This is not only the case to a greater extent when religious love is concerned, — as when love to God, or God's love is expressed, — but to a considerable extent φιλέω, when used in other senses, gives way to what may be called a new-comer, which in its native region of Greek speakers and writers was comparatively little used.¹ Still more worthy of remark is it that while the noun ἀγάπη is wholly unknown to the Greek of Greece before the Christian era, it appears in the New Testament books as frequently as if it had always been a current word. It is a natural root of verbal forms in αῶ and αῖω, and yet is a stranger to the Greek language until after our era, to a great extent. When a want of some nominal form answering to ἀγαπάω was felt, ἀγάπησις seems to have been first thought of, which is found in somewhat later writers, and is not found in the N. Test., but now and then occurs in the O. Test. and the Apocr. Before the translation of the Septuagint it must have been comparatively unused; for while the verb is as common as it is in the N. Test. the noun, ἀγάπη, is of quite restricted use in the Sept., and a new meaning was in process of time given to it in the early church, that of *love feasts*, ἀγάπαι. The verb ἀγαπάω is found in the Sept. about 252 times, answering to כָּחַץ in 150 of them, and in the N. Test., 142 times; ἀγάπη in the former 15 times, but in the latter 118; and ἀγαπητός in the Sept. in the meaning of *beloved*, but in the N. Test. 63. Comparing the frequency of occurrence of φιλῶ and its family in the N. Test. with that of ἀγαπῶ, we find φιλῶ used 25 times, φίλος, 29, φιλία and φίλη, once each.

The increased use of ἀγαπάω and its family in the Sept. and in the Christian Scriptures is probably to be accounted for by the frequent use of φιλέω and its derivatives in denoting sensual love, and in covering up foul acts under the veil of words so common and important. Such a change, on this supposition, must have come from a higher condition of moral feeling which may have been first felt by Greek-speaking Jews. The words were too necessary to be dropped out of use in social life; and it does not appear that the other family — that of φιλέω — became much more common for a long time, at least in heathen authors. And so, also, if there grew up a demand for a translation into Latin, which would naturally be called for by Jews at Rome and elsewhere in the West, it would have been made first in following the Septuagint. The same objections would meet the use of *amo*, *amor*, and their kindred; and perhaps the objections to these words were more felt at the end of the republic and under Augustus than at Alexandria, when the Greek translation first appeared. The new set of words in the early Latin translation of the Scriptures were *diligo*, *dilectus* and *dilectio*, *carus*, and the superlatives *dilectissimi* and *carissimi*, with the noun *caritas*. No other words were substituted for these in the translations and other

¹ The verb ἀγαπάω, the verbal and its adv. ἀγαπητός, and -τως are found in Demosth., as noticed in indices, 22 times; in Plato, 18; in Lysias, 3 times; in Isocrates, 3 times. The use of the verb in the sense of *to be content with* is common; so is that of the verbal, and of ἀγαπητός.

Christian books; and to these the translators seem to have strictly adhered. A multitude of instances where these words occur in the works of Tertullian and of Cyprian, as well in their citations from the sacred books as in their own compositions, show that this use was impressed on the Latin language by Christian writers. *Dilectio* is said to be of later origin than the rest, but it is found in Tertullian.¹

Notwithstanding this disuse to a great extent of φιλέω in both the Jewish and the Christian Scriptures, it is found a number of times in the N. Test., and especially in John, of which "the Father loveth the Son" (φιλεί), v. 20, "the Father loveth you," xvi. 27, and the five places in xxi. 15-17 may serve as instances. So he who "loveth a father more than me" (ὁ φιῶν), or "a son more than me," Matt. x. 37 *bis*; and 1 Cor. xvi. 22, "if any one loveth not the Lord," οὐ φιλεῖ τὸν K. It is strange that the sphere of this word is not wider. Another passage in John xx. 2 will be noticed hereafter.

In the Septuagint the use of φιλέω is more limited. In Prov. v. 19, we find φιλία, Vulg. *amore*; Prov. vii. 18, φιλίας; x. 12, φιλία, *love* or *friendship*; xv. 17, *dinner of herbs* (πρὸς φιλίαν), "where love is," Vulg. *cum caritate*; xvii. 9, "seeks friendship," φιλίαν; xxvi. 5, "open rebukes are better than secret love," φιλίας.

Here, perhaps, is the place for asking the question whether there is any difference of meaning between φιλῶ and ἀγαπῶ, and if be there any, what? Among those who have discussed this point, Trench, in the first part of his "Synonyms of the New Testament," deserves to be heard on account of his learning and carefulness. He approaches his point from the Latin representatives of the two words, *amo* and *diligo*, and first cites the following passage in Cicero's Epist. ad Fam. vii. 47, "ut scires illum a me non *diligi* solum, verum etiam *amati*." And again he cites the first sentence of the letter to Brutus, Lib. 1, "L. Clodius, tribunus plebis designatus, valde me *diligit*, vel ut ἐμπατικώτερον dicam, valde me *amat*." Comp. Epist. ad Fam. ix. 14, 5: "tantum accessit" (*i. e.*, to the love which I had for thee) "ut mihi nunc denique *amare* videar, antea *dilexisse*." The two words are also united, as in Epist. ad Fam. xv. 7, "te semper *amavi dilexique*;" in these letters *diligo* occurs very often. Ernesti, as Trench thinks, has successfully seized the difference of the words, when he says that "*diligere* magis ad iudicium, *amare* vero ad intimum animi sensum pertinet." So that Cicero, in the passage first quoted, means that he does not esteem or value the man merely, but that there is something of passionate warmth of affection in his regard for him. Some have thought that *amare*, which corresponds to φιλεῖν, is stronger than *diligere*, which answers to ἀγαπᾶν; yet it is not a greater strength and intensity in the first word than in the second which accounts for these and for a multitude of similar uses of these words. "Trench adds that the first expresses a more reasoning attachment of choice and selection, from seeing in the object upon which it is bestowed that which is worthy of regard, while the second is more instinctive, more allied to the feelings, implies more passion."

¹ We may add the remark that the use of words from more than one root in the Latin translations shows that the style was not fixed all at once. The impression is not pleasant, when forms from two roots come together in the same meaning. Comp. John, Epist. i., "carissimi, diligamus invicem, quoniam caritas a Deo," etc., ver. 7; and so vv. 10, 11, 12. *Caritas* may have been in use before *dilectio*.

We believe that this is a true statement of the difference between the two words and notions. Grimm, in his *Clav. Nov. Test.*, states his view of the difference in the two cases [sub voce, *φιλέω*] thus: "Illud (i. e., *ἀγαπάω*), lege cognationis cum *ἀγαμαι*, proprie denotat benevolentiam quæ admiratione, veneratione, bona estimatione nititur; latine *diligere*, bene cupere alicui; *φιλεῖν* autem animi inclinationem sensu et affectu excitatam, latine *amare*. . . . Hinc homines dicuntur deum *ἀγαπᾶν*, non *φιλεῖν*; Deus dicitur *ἀγαπήσθαι* τὸν κόσμον (John iii. 16), Christī cultores *φιλεῖν* (xvi. 27); Christus, τοὺς ἐχθροὺς *ἀγαπᾶν* jubet, non *φιλεῖν*; quia *amor* imperari nequit, sed tantum *dilectio*, sapientia τοὺς ἐμὲ φιλοῦντας *ἀγαπῶ*." Grimm adds, "nunquam dicitur, nec dici potest *de venero amore*." But this last remark is not fully borne out by fact. Comp. Lucian, *Ver. Hist.* ii. 25. Plut. *Pericl.* xxiv. 2, and even Judges xvi. 4, where in the Sept. we find *ἡγάπησε*, but in the Vulgate more properly *amavit*. This is one illustration of the difficulty of keeping words within exact bounds, especially where there is a temptation to veil sin under fair words. But this use of *ἀγαπάω* is exceedingly rare.

We add a few words from Freund's "Lexicon" on the difference between *amo* and *diligo*. Under *amo* he remarks "that through all the different gradations, from the purest love of husband and wife, children and friends, down to immoral, sensual love," the meaning of *amare* extends. It thus has as the radical notion the opposite of *odisse*, while *diligere* expresses the love growing out of respect, admiration, reverence, and the like, in contrast to *spernere*. In a passage from Cicero, *Lact.* xxvii. 100, "*amare* nihil aliud est nisi eum ipsum *diligere* quem ames, nulla indigentia, nulla utilitate quæsita." Thus it would mean loving the object of love on account of its qualities. *Diligo* thus denotes a love founded on esteem. But the distinction between the two is not strictly represented in the Greek of the New Testament by the *odisse* and *spernere* of the Latin, and so *μισεῖν* is several times made a direct opposite of *ἀγαπᾶν*. For example, in the Sept. is (Mal. i. 2, 3), "I loved Jacob" (*ἡγάπησα*), and "I hated Esau" (*ἐμίσησα*). Comp. Rom. ix. 13; 2 Sam. xiii. 15; Matt. vi. 24, and especially 1 John ii. 9, where *ἀγαπᾶν* and *μισεῖν* are as opposite as light and darkness.

There are in the New Testament a few instances where *ἀγαπᾶν* and *φιλεῖν* are completely synonymous. In one set of examples the former word falls down to the level of the latter. Thus in Luke xi. 43 we find *ἀγαπᾶτε τὴν πρωτοκαθεδρίαν*, and in Matt. xxiii. 6, *φιλοῦσι πρωτοκλισίαν*, although Matthew makes use of *φιλεῖν* only five times, — once in the sense of *to kiss*. In Luke again, xx. 46, *φιλοῦντων ἀσπασμοὺς* is the only instance where that verb occurs, except in xxii. 47, where it is used in the sense of *kissing*. In another set of examples *φιλεῖν* rises to the highest conception of love. Instances of this are Matt. x. 37, "he who loveth *father or son* more than *me*;" "the *Father* loveth the *Son*," John v. 28; "the Father loveth you because you have loved me," John xvi. 27; "if any one loveth not the Lord," *οὐ φιλεῖ*, 1 Cor. xvi. 22.

Of the few instances in which *φιλεῖν* is used in the New Testament several are very instructive, as showing the distinction between *φιλεῖν* and *ἀγαπᾶν*. In John xi. 3, the sisters of Lazarus sent to the Lord Jesus, who was then on the west side of the Jordan, to tell him of the illness of their brother. "Thou lovest" (*φιλεῖς*) denotes friendship or warm friendship for Lazarus on the part of Christ. In ver. 5 of the same chapter we find a brief remark as coming from John: *ἡγάπα δὲ ὁ Ἰησοῦς*

τὴν Μάρθαν, etc., and not ἐφιλεῖ, as not the word to be chosen, when speaking of these Christian women. On the other hand, in 1 Cor. xvi. 22, Paul says, "if any one (ὃν φιλεῖ τὸν Κύριον) let him be anathema;" and just below, in ver. 23, ἡ ἀγάπη μου μετὰ πάντων ὑμῶν. The passages in John xx. 2, and the use of φιλω five times repeated in xxi. 15-17, will soon call for some further remarks.

We pass now to the passages of the fourth Gospel in which the Apostle John is called "the disciple whom Jesus loved." The first of these is contained in ch. xiii., in the account of the last supper. In the course of the supper our Lord was troubled in spirit, and said, "Verily, verily, I say unto you, that one of you shall betray me." The emotion apparent in Jesus' words, and probably in his demeanor also, may have arisen not so much from the nearness of death as from the deep sense of the horrible treachery of a disciple (comp. xi. 37, 38; xii. 27). When He said, "One of you shall betray me, the disciples looked one on another, doubting of whom he spake." It is possible that Judas Iscariot had already been suspected, and had a doubtful repute among his associates. Perhaps John had for a long time been aware of his worthlessness to some extent. In the sixth chapter, ver. 70, it is recorded that our Lord said to Peter and the rest, "Did I not choose you, the twelve, and one of you is a devil?" It does not seem probable that so startling an expression could have been forgotten or have aroused no suspicions, and yet Judas, living in the holy circle, had already had negotiations with the Jewish leaders for the betrayal of his Master. His remark at the house of Lazarus and his sisters a few days before (xii. 5) was probably heard by John, and may have been interpreted to his discredit; but no one as yet could have thought of his being ready to sell Christ for money.

The curiosity of Peter was awakened by the words of Jesus, and with characteristic boldness he sought to know from the Lord himself who the betrayer was to be. His curiosity showed his own honesty. He might have been led to his lamentable falsehoods by previous self-trust and boldness, but he could not have committed an act of treachery. As he was situated at the table he could not have put a question, even in a low voice, to the Master, which some one else might not hear. It was this curiosity on his part which brings before us the man whom Jesus loved. For John reclined nearer to the Lord himself, and probably could in some way answer Peter's inquiry without being heard by any other person.

The arrangements at the table were something like these: three sofas, forming three sides of a hollow square and inclosing on these three sides the table, with a passage adjoining it, made up the ordinary triclinium. The sofa in front, on the right hand of one looking from the centre of the room, seems to have been that one on which Christ, the master of the feast, lay, in the seat nearest to the outside. The host had the prerogative of arranging the guests (comp. Luke xiv. 8-10), although the persons invited to a dinner of an ordinary character generally chose their seats. Next to our Lord John was placed, probably by a special act of Christ's, who reclined with his left hand supporting the upper part of his body, and with his right hand free. The person next to him had the same position; both being supported, when they wished, by the left hand and partaking of the food with the right. The two persons nearest to one another on the sofa while they lay on the left hand could

hold conversation with one another, if they wished, without being overheard.

At an ordinary dinner or supper there were usually nine seats; so that at a larger feast there would be either several triclinia, or a greater number of guests on each sofa. In the last supper there were thirteen persons to be placed at the table; and to put them at a distance from one another at separate triclinia would by no means secure the ends of the feast. If twenty persons met at one passover, which was a common number, they would be probably crowded together on three sofas, or be put on two triclinia. Christ and the disciples might have been placed on three sofas, the two front ones of which might seat four guests, and the rear one five. Horace (Sat. i. 4, 86), says, "*saepe tribus lectis videas coenare quaternos*;" and that even five were sometimes put on a single sofa is shown by a passage of Cicero's "Oration against Piso," xxvii. 67, "*quini in lectulis, saepe plures*."

When our Lord, rising up or standing up, said, "Verily, verily I say unto you that one of you shall betray me," his words, which were heard no doubt by all the disciples, caused them to look on one another, "doubting" (or being at a loss) "who it was of whom he spake." It is plain, from these words, that Judas was as yet not generally suspected. Peter had no knowledge of his treachery, and his only way of discovering who was the traitor lay in asking John to put a direct question to the Lord Jesus. It is this hope on Peter's part of discovering the truth in the matter that led John to speak of himself here, in the Gospel, as the person to whom Peter's question was put. Peter, it is said by the only person who was aware of all that Peter did at this time, "beckoneth to John and saith, Tell us who it is of whom he speaketh;" (or, as the Revised Version's reading has it,) "beckoneth to him to ask who it could be of whom Jesus speaketh." Receiving the reading chosen by Tischendorf and Westcott, we have the meaning that Peter, being a little way off, first beckons to John, to arrest his attention, and then asks him to learn from the Master the thing desired. We must adopt this sense, or suppose that λέγει . . . τίς ἐστιν περὶ οὗ λέγει is the interpretation, in the Gospel, of Peter's signs. In this case, John, understanding Peter's signs, put the inquiry, but perhaps could not well make it known at once to Peter what Jesus had said. This happened during the amazement of the disciples, and corresponds with the statement of the first two evangelists (Matt. xxvi. 22; Mark xiv. 19), if not of Luke.

John now became aware of the treachery of Judas to the full, when Christ in a low voice told him that the traitor was the one to whom "he should dip the sop and give it."¹ This sop Jesus gave to Judas, without revealing to the disciples his wickedness, which He concealed for the time by adding, "What thou doest do quickly." The apostle adds that no man at the table knew what these words meant; some supposing, because he had the box containing the money of Christ and the disciples, that he was told to buy something for the feast; others, that he was to give something to the poor on behalf of Christ and the disciples. Judas

¹ The word for the piece of bread dipped in the sauce, ψῶμιον, used in vv. 26, 27, of ch. xiii., is nowhere else found in the New Testament. Τὸ ψῶμιον may denote the bit of bread held by our Lord in his hand at this time, or that which the master of the feast handed to some one of the company. The sauce used on this occasion, and probably elsewhere, was made, it is said, of sweet dried fruits, such as figs and dates.

is to be excepted, it is probable, from the ignorance of the other disciples. He knew that Christ knew him to the core. For his own sake he went out from the dreadful presence, and took no part in the Lord's supper. He perhaps did not wish to have the plot of arresting Christ succeed, and thought that if He were the Son of God He could baffle or destroy his enemies. The Jews had the guilt, Christ would have the victory. For it is evident that Judas did not believe that the Jews would manage to have Christ condemned to death. He believed that Christ would prevail in the contest in some way or other. There was then at once in this man's heart a love of money, which led him to sin, a belief that Christ would prevail, and probably a desire to have Him come out of the struggle superior. He was in the same state of mind with the impenitent thief. "Art thou not the Christ? Save thyself and us." He doubted, perhaps hoped, and put the matter to the test. But at any rate he determined to have the pieces of silver.

The next passage in which "the disciple whom Jesus loved" is made mention of occurs in ch. xix. 25-27. As the whole passage puts the love of Jesus towards John and his confidence in him in a stronger light than any other, besides being of great historical importance, it demands to be examined at some length. We insert it here as it is found in the Revised Version. (25.) "But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Klopas, and Mary Magdalene. (26.) When therefore Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! (27.) Then saith he to the disciple, Behold, thy mother! And from that hour that disciple took her unto his own home."

A main point, needing to be settled here, is, whether there were four, or only three women in this company. If there were three, the sister of the mother of Jesus is called the wife of Klopas. Comp. for ἡ τοῦ Κλωπᾶ, Matt. i. 7, τῆς τοῦ Οὐρίου (the wife) of Uriah, and other places where ἡ may point to a daughter, or other near connection of a man whose name is given.

If four women are here spoken of, they are placed in two pairs, like the apostles in the history of Matthew and Mark. And it is not improbable that the last three follow one another in the order of remoteness in family relationship to our Lord's mother. First comes her sister, then the wife of Klopas, then Mary of Magdala, who, so far as appears, was not of kin to our Lord's mother, but seems to have followed Christ and helped to support Him and the apostles out of gratitude to Him for healing her manifold diseases. (Luke viii. 2, 3.) We add that the wife of Klopas seems to be identified with the mother of James the less (or the short, so called as contrasted with James, John's brother) and of Josès (Mark xv. 40, 47; xvi. 1) and of James, son of Alpheus (Matt. x. 3; Luke vi. 15; Acts i. 13). Thus we are almost compelled to identify Alpheus and Klopas, although the identification is by no means a clear one.

Quite a number of modern interpreters are of the opinion that there were four women in this company, on the ground that if there were three only, the second, being the Virgin Mary's sister, had the same name with her. Meyer *in loco* says that "to give two sisters the same personal name was most improbable in itself, and is supported by no Jewish example." Three women are named as being distant spectators of Christ on the cross, and as afterward preparing spices for the embalm-

ing of his body. These three are Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee. (Matt. xxvii. 56.) Of these, Mary Magdalene and the other Mary "sat over against the sepulchre" after the crucifixion, and appear again at the same place early on the Sabbath morning. (Matt. xxvii. 61; xxviii. 1.) Mark speaks of the same women (xv. 41), calling them Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome. The first two of these women "beheld where he was laid," and the three, including Salome (xvi. 1), brought spices to the sepulchre, when the Sabbath was past.¹

In these accounts, the same woman, apparently, is called by Matthew "the mother of Zebedee's children," and by Mark, "Salome." Thus Salome and the mother of James and John seem to be one and the same person. There is nothing strange why she should be near the cross, for she had come from Galilee with Christ and the apostles; she had been on the morning of the same day with "the other Mary;" her own son was with this company at the cross; and we must regard it as very natural that she should desire to see the last days of the Lord in whom she believed. That she was a near relative of our Lord's mother is also rendered probable by her bold request that Jesus would make her sons to have the highest places on his right and his left, when his kingdom should be established. (Matt. xx. 23; comp. Mark x. 35-40.) In Matthew, where this is spoken of, the two sons were with Christ and the apostles on their way from Galilee. She had probably accompanied them until they reached Jerusalem; and here she is found, first at a distance from the cross, and then just before our Lord's death, some one who had been with the two Marys, who seems to have been at once the mother of the sons of Zebedee and to have borne the name of Salome, was here with them still, and with that son of Zebedee whom Jesus especially loved. Was she not the sister of the Virgin Mary? Many modern interpreters believe that she lies concealed, so to speak, in John's narrative as his mother; to whom he points significantly enough to those who knew her well, but in the same way in which he puts a veil before his own face.

This identification of Salome with the Virgin's sister, which involves her being John's mother and of the house of David, is advocated by Wieseler, Lange, Lücke, Ewald, Laurent, Meyer, B. Weiss, and others. Among recent English commentators this opinion finds favor with Alford; Westcott in "The Speaker's Commentary;" Plumtree in the commentary edited by Ellicott; Mulligan in Schaff's popular commentary, and others. Some reject it, as De Wette and his reëditor, Brückner, and Luthardt in his comment. on John, first ed. Luthardt's statement of his reason for so doing amounts to this: that if John were her nephew, to intrust her to him would be almost a matter of course, but would be the more remarkable if she had no near family connection with him than if she were a relative by blood. In a subsequent edition this opinion is, I believe, recalled. Nor ought we to omit mention of Bengel's note on ver. 25 (in his

¹ It may be added that the third companion of Mary Magdalene, and of Mary the mother of James the less and of Joses, who is called "Salome" by Mark xv. 40, and "the mother of Zebedee's children" by Matt. xxvii. 56, disappears after the crucifixion. (Comp. Matt. xxvii. 61, xxviii. 1; Mark xv. 47, xvi. 1.) Is not this well accounted for on the supposition that after the crucifixion she was engaged in sustaining and consoling Mary the mother of Jesus, as being a very near friend or relative?

"Gnomon"), written before this opinion had been expressed, or at least gained currency. Speaking of the persons there, under the word *εἰσθη- κείσιν*, he says, "matrem suam Johannes modeste non memorat, quæ etiam adstitit." Yet the other point of the blood relationship between Mary and Salome did not occur to him.

Thus the nearest and best known friends of our Lord were gathered, a few moments before his agony, around the cross. Without doubt He wished it to be so, but it must have come to be so, not by any preconcert, but by divine arrangement. Probably as they saw at a distance that the last moments had arrived, they came together, escorted by the apostle, to bid a last farewell to Jesus before his death. As He noticed his mother below the cross, He said to her, "Woman, behold, thy son," and to the disciple, "Behold, thy mother." Two words of agony, "I thirst," and "It is finished," were all that He said besides, ere He bowed his head and gave up the spirit.

Perhaps no one ever read these words thus explained without feeling that the love manifested by our Lord in his last moments towards John must have made the disciple happy all his lifetime. And this last act of the Saviour must have led those who had heard of it to understand how the disciple came to be known abroad as the beloved disciple. He took her to his own home from that hour.¹ These words seem to show that Jerusalem was in some sense his dwelling place; and perhaps Salome dwelt with them, and James, the apostle's brother, until his martyrdom.

Let me be pardoned here for making the remark that those who believe that the "brethren of Christ" were children of Mary, and not of some former wife of Joseph's, find something here which ought to perplex them. Our Lord, according to this view, commits his mother to a near relative, it may be, but in so doing decides that her own children are unworthy of performing a duty far more imperative on them than on any one else, — the duty of maintaining, or at least of giving a home to and taking care of their own mother. And still farther, as there were seven of them, four sons and at least three daughters (comp. Matt. xiii. 56, "and his sisters, are they not *all* with us"), would it not be something strange to release her from maternal and then from filial duties? especially as the youngest of them, if they were her own children, must have been in need of her care and influence, and she was their divinely constituted guardian. Thus this touching scene seems to favor very de-

¹ "From that hour" can only mean that he took the mother of Jesus to a dwelling place at Jerusalem where he lived, and perhaps Salome and James also. Lücke (ed. 1) says that "this is not to be taken strictly. Not until after the resurrection, when the feast was ended, John returned, as it seems, to Galilee, where he probably had τὰ ἱδία (οἰκήματα)." Τὰ ἱδία is so wide in its meaning that it need not imply that he necessarily owned or occupied exclusively a house by himself. Paul at Rome lived ἐν ἰδίῳ μισθώματι. Nor would John's τὰ ἱδία imply his living apart from his own mother, or his having a family of his own. Does 1 Cor. ix. 5 prove that "the rest of the apostles and the Lord's brothers and Cephas" had wives and families? or is the sense this — that as the persons mentioned had a right ἀδελφὴν γυναῖκα περιάγειν, so Paul and Barnabas had the same right? the proof of which is that not all of them exercised such a right, but some of them. Meyer on this passage says that "it does not follow from this that all the other apostles were married, but the majority had wives." But if only one had a wife, and it was allowed or recognized as his right, was not such allowance enough? As long as Mary lived, John's home must have been her home.

cidedly the earliest opinion in the Christian church, that Mary had no child but Jesus.¹

The next passage where John is spoken of as "the disciple whom Jesus loved" is contained in xx. 2, where Mary of Magdala, early in the morning of the first day of the week, having found the sepulchre empty, ran and came to Simon Peter καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐφίλει ὁ Ἰησοῦς. Here ἐφίλει appears instead of ἡγάπα, and "the *other* disciple whom Jesus loved" is not entirely clear. The repetition, also, is not easily explained of πρὸς used twice, with Peter, and with the other disciple.

One interesting question touching this passage is whether "she came to Peter and to the other disciple" means that she came to Peter, who was in one place, and to John, who was somewhere else. The disciples may not have been together by night and by day, although they are spoken of as being assembled on the evening of this same day (xx. 19), as well as afterwards (xx. 26). The most natural conclusion is that Peter and John were not together (comp. Thayer's A. Buttmann's Gr. p. 340), but that Mary went to each of the places where she knew that they were lodged. Again, John is called "*the other disciple* whom Jesus loved." Must this mean that she went to find Peter and the other disciple, namely, him whom Jesus loved? — in which case the name of John is suppressed, but the appositional clause reveals who he was; or does it mean that Peter was one of the two loved by Jesus, and John the other? Westcott, in "The Speaker's Commentary," makes this remark upon the passage: that the difference of this phrase, "*the other disciple* whom Jesus loved," from that in xxi. 7, "*that disciple* whom Jesus loved" (μαθητὴς ἐκείνος) leads to the conclusion that both disciples are here described as objects of the same feeling. If John had written "Simon Peter and the disciple whom Jesus loved," it would or might have implied to some readers that Jesus did not love Peter, and this the delicate perception of John would have led him to avoid.

It is in this place not altogether plain why ἐφίλει is used instead of ἡγάπα. Meyer, in his remark on the passage, says that ἐφίλει expresses the remembrance of Christ with a more tender sensibility, to which B. Weiss seems to assent. Westcott in like manner thinks that a personal affection is more strikingly shown than it would be by ἡγάπα. The Vulg. translates, as elsewhere, by *amabat*. All these explanations concur in something like this: that Jesus was conceived of under the power of a new affection. It was natural that when the Lord showed himself again to his disciples they could not but feel a want of nearness and familiarity, which helped them in their earthly intercourse with Him. Until their faith grew, and they believed more joyfully in their divine master, the human sight and presence were supports which sustained them while away from Him. But ἀγαπῶ returns in xxi. 15 and 20, as to the Divine Saviour, as soon as the presence of Jesus began to be apprehended again by the help of sight. Faith grew stronger, and the loss of Jesus' presence was an enlargement of the sway of the nobler principle, and was no more felt to be an absence. May we not conceive that the strange news of the vacant grave awoke faith and sight together, until sight was made up for by the visible working of the invisible Lord?

¹ If we suppose the Virgin Mary to have been eighteen or twenty years old in 754 A. U. C., at the birth of Jesus, and if the Jewish rebellion broke out in 819 A. U. C., she would have reached, if living in this latter year, the age of eighty-five. It is very possible that she died before the rebellion, and that it was then that John went to Asia Minor.

The twentieth chapter of John's Gospel is regarded by many as the close of the genuine Gospel; while many hold that it was for a time all that appeared, and was spread abroad as the apostle's own composition. The last verse is generally, and we believe justly, regarded as the close of what was known to the world of this Gospel in the writer's lifetime. Verses 30, 31 are to be regarded as, at first, the original close of the whole Gospel. The "signs" in ver. 30 can hardly refer to the wonderful things performed after the resurrection, giving proof that Jesus was the Son of God, of which by no means all were recorded, but are rather intended to include the whole time since He called together a body of disciples. This is, in fact, a general close of the work, having for its object proofs from the first, by which He showed that He came from heaven. Acts i. 3, which has some similarity to this place, is not parallel, but includes only the forty days until the resurrection.

Such, then, was the temporary close of the Gospel. But an appendix appeared afterwards, sooner or later, containing an account of another interview before the ascension, and indeed soon after the resurrection, in which Christ meets a majority of the twelve at the lake of Tiberias. This account is most remarkable and beautiful, and worthy of preservation, but it does not probably appear here for this reason: it was more probably made public by his friends, on account of a statement circulated abroad among believers that John at this interview was told by Jesus that he would not die until the *parousia*. John must have died before this appendix was written, and a motive for making it public, or even for writing it, must have been to correct a mistake. Another motive may, perhaps, have been to show that Peter was restored or acknowledged to be in full discipleship.

An important point here is whether this chapter was written by John himself, or by his friends, from his mouth in part, and in part by one of their number. There is no agreement and can be none on this point. But as to the last verse, although well attested by the MSS., we must with Meyer (in his fifth ed.), and very many others, deny it to be from John's hand. It is not for us to enter into this question. The interpreter can find in Meyer's John, ed. 5, and in the 6th ed., revised by B. Weiss, the leading opinions on each side of this disputed point. Weiss gives a list of some twenty who contend that it was not written by John, and of more than thirty that he was the author. Meyer thinks that the passage in 1-24 was John's own production; Weiss and many others that it was written by his friends, after his death.

It is impossible to decide confidently between these opposite judgments; yet the writer is obliged to believe that indications from style are on the side of John's being the author, although the verses 24, 25 may have been added, and ver. 25, as we have said, is manifestly spurious. If we gave up this conclusion, we should not unwillingly assume another position: that John's friends took it down in his latter days from his mouth.

We add here a list of resemblances to John's style, tending to show that this mark of his authorship, at least, is preserved in the appendix.

Among the marks of John we notice the asyndetic structure, and the use of *οὐν*, so much more frequent than in the other Gospels. Comp. for the first point vv. 2, 3, 4, 12, 13, several clauses in vv. 15, 16, 17, where *λέγει* begins a sentence, and 20, 22. As for *οὐν*, it is nearly as frequent in this chapter as in other historical portions of this Gospel, in which it

is found nearly twice as often as in the three other Gospels put together, being found in the present text in John about 212 times, but in the three together about 113 times. A. Buttmann (in Thayer's transl. §151) calls *asyndeton* in the narration of historical facts following each other a pre-eminent characteristic of John; but adds that this species of *asyndeton* has been marred by the copyists times without number, by the insertion of such particles as *δε, γὰρ, οὖν*, etc. *Οὖν* in this chapter is as common as it is in the rest of the Gospel.

Other peculiarities of the Gospel found here are such as these: in John vi. 1 and xxi. 1, the lake or sea of Galilee is called the sea of Tiberias, and nowhere else in the N. Test. Peter is called Simon Peter in this chapter five times, and about eleven times besides in this Gospel. *Ἀμὴν*, *ἀμὴν*, occurring in xxi. 18, meets us thus repeated 24 times in earlier chapters and nowhere else. "Nathaniel" is found only in ch. 1, five times, and here (v. 2), and is called "of Cana of Galilee" here alone. The name of the apostle Thomas with his surname Didymus occurs in xi. 16, and nowhere else. *Ἄλλοι ἐκ* with a genitive (v. 2) answers to *τινες ἄλλοι ἐξ*, Acts xv. 2. *Πιάζω*, vv. 3, 10, is found six times in John, and four elsewhere in the N. Test. In v. 4, *πρωίας ἤδη γινομένης*, "when it was already coming to be early morning," is like *πρωίας γενομένης*, in Matt. xxvii. 1, "when it came to be early morning." *Ἐλκῦσαι*, and *ἐλκυσσε* (vv. 6 and 11), forms of *ἐλκύνω*, meet us in John four times beside and once in Acts, but only six in all in the N. Test. *Διαζώννυμι* is confined in the N. Test. to John xiii. 4, 5, and this place. *Γυμνός* is nowhere else found in the N. Test. as denoting "with no upper garment on," but is found in 1 Sam. xix. 24, in the Hebrew and Sept. Comp. Grimm's Lex. In v. 8, the expression *ὡς ἀπὸ πηχῶν διακοσίων* has its parallel in John xi. 18, *ὡς ἀπὸ σταδίων δεκαπέντε*. *Σύροντες* (v. 8) appears thrice in Acts, once here, and once in Apoc. 9. *Ἀνθρακίαν* is used by John in xviii. 18 and here in the sense of *a fire of coals*, and in N. Test. 10. *Ὀψάριον*. Found five times in N. Test., all of them in this Gospel, vi. 9, 13, and xxi. 10, 12, but common in the Greek writers, denotes *cooked*, esp. *roasted*, *fish*, but also *fish* for roasting. 12. *Δεῦτε*, 13 times in N. T., in John here and in iv. 39. *Ἀριστήσατε*, *break your fast*, and so in v. 15. Common, spoken of the morning meal, in Luke used of a later meal, xi. 37, and nowhere else in N. T. *Ἐξέτασαι αὐτὸν σύ τις εἶ*. *Search out*, *search out by asking who art thou*, so in Matt., *ἐξετάσατε περί, ἐξετάσατε τις*, and nowhere else in the N. T. 14. *Τοῦτο ἤδη τρίτον*, as in 2 Cor. xiii. 1, *τρίτον τοῦτο ἔρχομαι*, literally, "already this third time or for this third time am I coming to you." *ἤδη* seems to denote that already, so soon after the resurrection from the dead, He manifested himself, or was manifested. The times referred to, it may be, were the manifestation of himself on the resurrection day, that on the next Sunday when Thomas was present, and this, all of them to apostles; or that on the day of resurrection, that a week after, and this; which three are especially mentioned in this book. 18. *Ἦς* as in xi. 21, 22, instead of *ἦσθα*. *Γηράσῃς*, *shalt become old*, is used of actual old age, and in Heb. viii. 13, of an institution which is going towards decay, used nowhere else in N. T. *Ἐκτενείς* in N. T., always with *χείρα*, but not happening to be found in John's Gospel, — so *ζώννυμι*, not found in John, except here, occurs in the other Gospels and Acts. 19. *Ποίω θανάτω*. So in xii. 33; xviii. 32. 20. *Ἐπιστραφεῖς*. See Mark v. 30; viii. 23. 19, 20. *Ἀκούθῃ μοί*. The two senses of this common word, that of following in

a path and that of following as a disciple are, as elsewhere, readily expressed in this chapter. Comp. John viii. 12; xii. 38, and ver. 22 below.

There are in this chapter a few words found nowhere else, as is the case in the historical parts of this Gospel and elsewhere in the New Testament. These are ἀλιεύειν (v. 3), προσφάγιον (5), προβάτιον (16), ἐπενδύτης (7). The first and fourth might naturally enter into the dialect of sailors. The second is called by glossarists rather Hellenic than Attic, and answers to the Attic ὄψον, which is represented in John, ch. vi. and xxi., five times by ὀψάριον. Ἀλιεύειν is found in the Sept. Jer. xvi. 16, and is cited as being used by Lucian and Plutarch. Ἐπενδύτης is met with several times, and denotes an *overcoat* or wrapper sometimes made of linen, but not confined to fishermen. In the Septuagint we find it several times. In 2 Sam. xviii. 4, Jonathan exchanges his ἐπενδύτης and other garments with David, as a mark of friendship; and in 1 Sam. xiii. 4, a daughter of David is spoken of as wearing a garment so called. Finally προβάτιον, if it be the true reading, is a term of endearment, like τέκνιον and παῖδιον used by our Lord, although this is doubted by some critics, especially Lachmann, while Tischendorf and Westcott and Hort admit it into their editions.

From this examination of the twenty-first chapter, which seems to show that in substance it is written by John himself, we turn next to the two passages which contain the words "the disciple whom Jesus loved." The chapter begins with "after these things," and we are carried by it to the Sea of Galilee, whither, probably not long after the second Lord's day, the disciples had resorted. Why all the apostles were not there together, why the names of two who were there are not given to us, we cannot explain. Andrew, one of the men of business among the apostles, was not there; and Peter appears again in his old standing as the leader among the brethren, having been soon received back after his denial, for which, indeed, at the last supper our Lord had made provision, Luke xxii. 32. Together they meet at the sea near which they had been most of them brought up; and Peter proposes to go a-fishing, to which all the rest agree. They go on board of a small vessel over night, throw out their net, and at the dawning of day have caught nothing. Now, being about two hundred cubits from the shore, and at a time of day when even a well-known person might not yet be recognized, they see a man standing on the shore, who calls to them, "Children, have ye any meat?" or, according to the form in which He puts his question, "Little children, you have not got anything to eat, have you?" His word προσφάγιον (only found nowhere else in the New Test.) means anything eaten with bread, as meat, especially fish. They could hear his voice three hundred feet off, and answered that their night's fishing had been unsuccessful; to which He replied, "Cast the net on the right side of the vessel, and ye shall find." They did so, and the haul of large fishes was so heavy that they could not draw the net along. John, and possibly others, may have been struck by the word "children," remembering the words παῖδια and τέκνια used by the Master; and remembering also, — some of them, — how in the early times of his ministry at Capernaum He had told Peter and his partners (Luke v. 5-11), when they had toiled all night and had taken nothing, "to put out into the deep and let down their nets for a draught." John, with his quick perception, and his recollection of that scene on the same water, was the first to think that this was the Lord. Peter, when

his friend told him what he thought, felt sure that it must be so; and putting over his tunic an upper garment used by fishermen and others, he swam or waded to the shore. These simple words bring the two apostles before our eyes in a very striking way, — the man of quick perceptions, of insight, and of love; and the man of boldness and eagerness, who wanted the more to see Christ, if it were Christ, on account of his own fall and forgiveness. The other disciples, John among them, came in the little boat (R. V.; in a little ship, A. V.). The little boat attending on the larger fishing smack, as we might call it, was probably able to come nearer to the shore, and thus it was easier to land without having to wade. Some translators make *πλοῖον* and *πλοιάριον* to denote the same vessel, and it is not certain that there was more than one boat there, but the greater probability is that there were two.¹

Having dragged the net ashore, they see preparations made for them as by some host, who knew that they would be at the place. All believed Him to be the risen Lord, but there was something in his features which did not exactly remind them of Him as He was before the crucifixion. Their state of mind is expressed by the apostle in an exceedingly skillful way in ver. 12. None of the disciples dared (could venture, or make up his mind) to ask of Him, or to find out by questions who He was, “because they knew that he was the Lord.” These words, as far as we can judge, most happily express what they felt. The proofs He gave of his identity made all feel sure who He was, and yet that wonderful event of his resurrection approached to the incredible. It is possible that his face had somewhat changed in its appearance, which can explain, perhaps, how the two who went to Emmaus on the morning of the resurrection day did not recognize Him on their long walk, nor at the table, until the close of the meal. This may be said of what occurred here with less probability, for the apostles had, since his resurrection, seen Him at least twice before. On his first appearance to his disciples “they were terrified and affrighted, and supposed that they beheld a spirit” (Luke xxiv. 37), and although “he showed them his hands and his feet,” “they still disbelieved for joy” (*Ibid.* 40, 41). On the whole, they were in that state of mind that, while they were sure He was the Lord, the tendency to reject what is miraculous lay in their minds, producing a kind of questioning, or conflict of judgments, which is natural to a human being when he sees that which is out of the course of nature.

When they reached the land they saw preparations made for their breakfast: a fire of coals, fish roasting on it, and bread. Jesus acted as

¹ The apostles came to land *ἐν τῷ πλοιάρῳ*. This can mean either in the small boat, which attended on the *πλοῖον*; or it is another word for the *πλοῖον*, the vessel in which they were, when they first saw Jesus at a distance. If it were a small service boat, they would naturally draw the net through shoal water, where the *πλοῖον* could not be used. The small boat, then, was used of necessity, and the article *τῷ* has a meaning. Yet boats or vessels were of such varieties of sizes that the same vessel might have both terms applied to it. The readings in Mark iii. and in John vi. vary much between the two words. In Mark iii. 9 a *πλοιάριον* waited on him because of the crowd. A *πλοῖον* might have tempted the crowd to get on board. In Mark iv. 36, 37 the reading is doubtful; *πλοῖον* is received by Tischendorf, Westcott and Hort, etc., and the vessel was going across the lake. In John vi. 17, 19, 21, the *πλοῖον* crossed the lake. In v. 22, one *πλοιάριον* was lying near the land; and the people found that Jesus was not in the *πλοῖον*. Other *πλοιάρια* came, however, and the *ἄχλος* got on board and crossed to Capernaum. Comp. for *πλοιάριον* Aristoph. Ran. 139, and Diod. Sic. 11, p. 157.

master of the feast, and bade them to bring ashore some of the fish that they had caught; upon which Peter, getting up into the boat (or small boat, the Greek being ἀνέβη only), pulled the net holding the fishes up to the land. The fish proved to be large in size, and in number one hundred and fifty-three, — a number which seems to contain no hidden meaning, but to be accounted for by the Apostle John's love of minute particulars. We cannot help believing that the disciples were reminded, by this success in catching the fishes, of the somewhat similar aid from Jesus at the beginning of his ministry (Luke v. 4-11).

After they had partaken of the food, it became evident that one reason for his manifestation of himself at this time was to make it more apparent than He had done before how He felt towards Peter, and that He wished to establish him again in the love and confidence of the other disciples. Our Lord's motive seems to have been to show, by a public act, that He had chosen Peter to follow Him in the work of an apostle until he should honor his Lord by a martyr's death.

When the breakfast was ended, Jesus said before them all, three times in succession, "Lovest thou me?" — at first in the words ἀγαπᾷς με πλείον τούτων; then in the first two of the words, ἀγαπᾷς με; then using Peter's words which he had used throughout, φιλεῖς με; The words, "more than these disciples," must refer to what Peter said at the last supper, "Though all should be offended, yet will I never be offended," Matt. xxvi. 33. (Comp. Mark xiv. 29-31; Luke xxii. 31, 34; John xiii. 37, 38.) That this was a loving and gentle rebuke of Peter's boldness, and almost boastfulness, seems to be evident. Peter had repented, and had been forgiven. Yet it seems to have been most wise and kind for Jesus publicly to reinstate Peter in the confidence of the unsinners apostles, and to help him thus to put forth all the power and love within him in the Master's cause. As our Lord said in Luke xxii. 32, "When thou art converted, strengthen thy brethren;" so here, by his manifest trust shown in the words "feed my sheep," "feed my lambs," before the apostles then present, He put Peter back where he was before, and helped him to recover whatever might have been lost of their respect and confidence.

We stop for a moment on these questions of our Lord, and on Peter's answers, simply to ask why our Lord uses ἀγαπάω the first two times, and why Peter adheres throughout to φιλέω. Trench explains the difference thus: "ἀγαπᾷς με sounds too cold to Peter," when all the pulses in his heart are beating with an earnest affection towards his Lord; it does not sufficiently express the warmth of his personal affection. Besides the question itself, which grieves and hurts Peter (verse 17), there is an additional pang in the form which the question takes, as though it were intended to put him at a comparative distance from his Lord, and to keep him there. He therefore in his answer substitutes for it a word of more *personal* love, φιλῶ σε (v. 15).¹

A difficulty attendant on this explanation is, that when the word so much used for the love of God to men and of man to God is chosen by Christ, Peter should make use of another, because Christ's word is "too cold." We naturally avoid or distrust attaching this quality of coldness to ἀγαπάω or ἀγάπη; and while we ascribe to these words the consent of the will and benevolent regard, we do not strip them of feeling (comp. Luthardt on vv. 14, 15). May we not rather consider it to be more

¹ I have abridged or omitted some of the remarks of Trench. *Synon. of New Testament*, i. 65. Amer. ed.

probable that Peter felt his love to Christ to be too human, too much like a friend's love to a friend, and ventured not on this solemn occasion to give it the name more appropriate to a love such as did not reach the point of ἀγάπη? Hence it is humility and a feeling of unworthiness which leads Peter to choose another expression; that one which his consciousness and his conduct might both justify. Christ's words in the first question are, "Simon, son of Joannes (or Joanes), lovest thou me more than these?" Here, possibly, there is a reference to the name Cephas, or Peter, i. 42, and if so, there is a certain degree of rebuke in the question; but it would seem more probable that the words rather point to the passage preserved by Luke xxi. 31, 32, ending "and when once thou hast turned again strengthen thy brethren," but especially to Matt. xxvi. 33, and Mark xiv. 29, "If all shall be offended in thee, yet will not I." There is thus in this interview a purpose of rebuking effectually but lovingly. Peter replied, "Thou knowest that I love thee," and received for answer, "Feed my lambs." If thou lovest me I call thee to the office and honor of feeding those who belong to my flock, especially to the younger ones of the fold. Here some of the passages of the beautiful chapter, John ix., especially "I lay down my life for my sheep," might be thought of by the apostle. The second time He saith to him the same or nearly the same words, and Peter returned an answer as before, appealing to Christ's knowledge as being the best evidence that could be desired. But Christ still again asked the same question, only putting φιλῶς με in the place of Christ's ἀγαπᾷς με. In the three answers of our Lord we have in succession "Feed my lambs" (or, "my dear little lambs"), "Tend my sheep" (or, "my dear sheep," according to another reading), and again, "Feed my sheep." As already remarked, these threefold admonitions imply his restoration to his place, not only as a believer, but as an apostle of Christ also. This was his great honor and office, and ever afterwards he was himself kept from falling, and led others to Christ whilst he lived. We find him, under the same metaphor, saying to Christian elders, "Tend the flock of God which is among you," — and when the chief shepherd shall be manifested "ye shall receive the crown of glory that fadeth not away" (1 Pet. ii. 25; v. 4).

These words were probably said within the hearing of all the disciples that were present, and they must have restored Peter to his former place in their affections, as well as saved him from overmuch grief. In ver. 17 we are told that "Peter was grieved because he said unto him the third time, 'Lovest thou me?'" Was this grief awakened by the recollection of the words, "The cock shall not crow till thou hast denied me thrice"? It is natural so to understand it; and the repeated emphasis on "*Lovest thou*" would without fail touch Peter's inmost soul. We may suppose also that this scene would have awakened deep grief, if Peter had heard the same words from Jesus when they were alone, but it was a blessing every way to Peter that the other disciples were witnesses.

Whether the next words also were uttered within the hearing of any besides John may be doubted, since Jesus had removed a little from the main body of the disciples, and the words related to Peter and John only. That which was said to Peter has no great connection with the preceding verses, but must have borne with power on the remainder of his life. It is introduced with ἀμὴν ἀμὴν, which is used, thus repeated, twenty-five times, but in John's Gospel only. The substance of it is

that Peter when he was younger was wont to gird himself, that is, to prepare himself for walking and going abroad, as he saw fit, by raising a part of the tunic above the girdle and thus giving more free movement to the lower limbs; but when he should become older he would stretch forth his hands, and another would gird him and carry him whither he would not. These words, as here interpreted by John, refer to the death by which he should glorify God, but they are not without their difficulties. The last clause in the second part of the contrast, "shall carry thee whither thou wouldest not," precedes instead of following the arrangements for his crucifixion, or for whatever death he might be called to endure. It cannot, therefore, refer to his stretching out his hands when lifted on the cross. Meyer's view of the passage is that in the first half of the verse, *ὅτε ἡς νεώτερος* answers to *ὅταν γηράσῃς*; *ἐξώμουντες σεαυτὸν* to *ἄλλος σε ζώσει* taken together with *ἐκτενείς τὰς χεῖράς σου*; and *περιεπάτεις ὅπου ἤθελες* to *οἴσει ὅπου οὐ θέλεις*. Thus the stretching out of Peter's hands would denote no independent separate act, but the expression of his unresisting surrender of himself to those who had the power of death. Thus the place in the sentence of the last clause, "carry thee whither thou wouldest not," would imply also the carrying of him to the place of execution. And the kind of martyrdom would not be distinctly specified; nor could the words, "by what manner of death he should glorify God" explain the form of death, whether it might be crucifixion, or some other, such as beheading, and could only mean in general his death as a martyr. If, then, Peter, in the year of our Lord 65, suffered crucifixion about the age of seventy (on the supposition that he was somewhat older than our Lord), *ὅταν γηράσῃς* would be justified, and *ποῶν θανάτῳ* be fairly explained. To notice other views would take more space than we can well afford.

When our Lord had said this to Peter, He added, *ἀκολούθει μοι* (ver. 19). This has been understood either as meaning the following of the Master through life, until he should glorify God by death, or as meaning nothing more than to follow Him now to a distance; as if Christ wished to hold a conversation with him which the other disciples could not be admitted to hear. It seems necessary to take *ἀκολούθει μοι* in the spiritual sense; but in the next verse *ακολουθοῦντα* has, of course, the sense of following from behind in order to join Christ and Peter. John, without doubt, understood the word spiritually; for he would surely not have intruded himself upon a private discourse, and Peter *sees* him *following* (ver. 20). The writer, whether he was John or one of John's disciples and friends, explains the words of Christ, which we suppose to mean "follow me until you glorify God by a death like mine." Just then Peter turned about and saw John following from behind. And here comes in a description of John without his name, but with a reference to John's part at the last supper, which shows its source clearly in ch. xiii. of the Gospel, but is cited from memory. "Peter, turning about, sees the disciple whom Jesus loved following, who also leaned back on his breast at the supper, and said, Who is he that betrayeth thee?" In xiii. 25 we find *ἐπιπεσὼν οὖν ἐκεῖνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ Κύριε, τίς ἐστιν*; yet in the original passage *ἀναπεσὼν* is found in several important MSS., and has the support of several excellent editors. Instead, also, of *Κύριε, τίς ἐστιν* ὁ παραδιδούς σε, as here, we find *τίς ἐστιν* in xiii. 25. This shows citation from memory, but may be John's recollection of his own words as naturally as the recollection of one of his friends.



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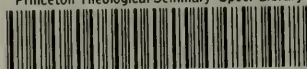
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